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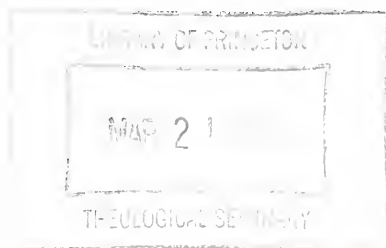
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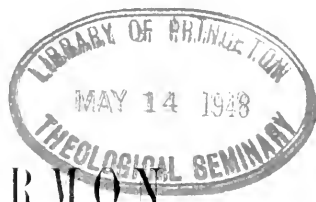
Craven, E. R. 1824-1908.

Historical sermon delivered
on the fiftieth anniversar



the "American" ...

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HISTORICAL SERMON,

DELIVERED ON THE

Fiftieth Anniversary

OF THE ORGANIZATION OF THE

Third Presbyterian Church,

SUNDAY, JUNE 14, 1874,

Delivered by the Pastor, Rev E. R. Craven, D.D.,

ALSO AN APPENDIX CONTAINING THE HISTORICAL
REPORT OF THE SABBATH SCHOOL, &c.

PUBLISHED BY REQUEST.

NEWARK, N. J.

PRINTED AT THE DAILY ADVERTISER OFFICE,
1874.

Semi-Centennial Discourse.

At a joint meeting of the Session, Deacons and Trustees of the the Third Presbyterian Church, it was unanimously *Resolved*, That our Pastor, REV. DR. CRAVEN, be requested to furnish for publication a copy of the Historical Sermon preached on June 14, 1874, on the occasion of the Semi-Centennial of said Church.

Elders.

JOHN C. CRANE,
LORENZO BOYDEN,
ISAAC A. ALLING,
DANIEL PRICE,
HORACE ALLING,
ROBT. S. GRUMMON.

Trustees.

S. B. SANDERS,
E. W. WHITEHEAD,
GEO. M. DAWES,
J. VAN NAME,
J. B. LEE,
J. H. HUNTINGTON,
H. J. FONDA.

Deacons.

ALBERT G. WOORUFF,
EDWIN M. DOUGLAS.

DR. JAS. B. BURNET,

SERMON.

I SAMUEL VII. 12.

THEN SAMUEL TOOK A STONE, AND SET IT BETWEEN MIZPEH AND SHEN, AND CALLED THE NAME OF IT EBENEZER (*i. e.* THE STONE OF HELP), SAYING, HITHERTO HATH THE LORD HELPED US.

It seems to be eminently proper, at certain marked epochs, for every community, that has been blessed of the Lord, to review its history, to consider the dealings of Jehovah with it, and to erect some memorial to His praise. It was in view of such propriety that the incident recorded in the text occurred. The epoch contemplated was the close of the first great period after the entrance of the children of Israel into Canaan. The ministry of Joshua ended a few years after the passage of the Jordan, when the Israelites had peaceful possession of the greater portion of the promised land. Then commenced the period of the Judges. Again and again did Israel sin, and again and again were they surrendered into the hands of the Philistines for chastisement. But, upon repentance, again and again were they delivered. In the days of Eli, because of grievous transgression, they were again brought in subjection to their enemies; but, on the great day of Mizpeh, forty-five years after their subjugation, God again wrought a great deliverance. In the day of their victory, in

review of all the past, "Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

The present is a marked epoch in the history of our Church—its Fiftieth Anniversary. Although it is not with us a day of special deliverance, still it is the day of the completion of one of those round numbers of years, including many deliverances, that are universally recognized as of equal importance with an epoch of deliverance. A review of the past will make manifest the fact that hitherto the Lord hath helped us, and show the propriety of our erecting, on this day, our Ebenezer, our stone of help, and of inscribing upon it our doxology.

Fifty years ago last Monday, June 8th, the Third Church of Newark was organized as an independent congregation. Its history, however, did not then begin. The Third Church is one of the four main Presbyterian branches into which the original Church of Newark divided. This, as really as the First Church, is a representative of those who more than two hundred years ago came to this then uncultivated wilderness to establish a Church of Christ. Newark is the child, the outgrowth of the Church then established:—the Church is not merely one of the institutions of our City.

It should never be forgotten that the original settlement of New England, and of this portion of New Jersey, which is the child of New England, was by the Church of God. The State was the child of the

Church, or perhaps, to speak more correctly, it was the secular side of the Church; the Church was not a mere institution of the State. I am not myself of New England birth or lineage; although an American of the Americans, no drop of Puritan blood flows in my veins.—I can therefore speak on this subject without suspicion of partiality.

The original settlement of New England was by one of the particular Churches of the Universal Church *as a Church*. This Church was first constituted of separatists from the Church of England, A. D. 1606, in the village of Scrooby, Nottinghamshire, England. Thence, to escape persecution, it fled, in 1608, to Holland; there it divided; and thence one of its branches, itself a Church, with its ruling elder, Brewster, sailed, in the *Speedwell* and the *Mayflower*, for America. The members of this Church, on the night after they first cast anchor, and before disembarking, drew up and signed the following compact:

“In the name of God, Amen.

“We, whose names are underwritten, the loyal subjects of our dread sovereign lord, King James, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c., having undertaken, for the glory of God, and the advancement of the Christian faith, and honor of our King and country, a voyage to plant the first colony in the northern part of Virginia, do, by these presents, solemnly and mutually, in the presence of God and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and, by virtue hereof, to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and conven-

ient for the general good of the colony, unto which we promise all due submission and obedience.

“In witness whereof, we have hereunto subscribed our names at Cape Cod, the 11th of November, &c, A. D., 1620.”

This was the foundation upon which New England was settled. It was the Church that hither came to realize the old Puritan idea of the Church as the State. The Church was the germ out of which developed New England—that portion of our country which has given character to all the rest. The extensions of the colonies were primarily extensions of the Church; each township was a new Church. Newark was but one of such extensions.

The colony of New Haven, in their establishment, adopted the provision, “with not a single dissenting and only one questioning voice among them, ‘that Church members only shall be free burgesses; and that they only shall choose magistrates and officers among themselves, to have power of transacting all public and civil affairs of this plantation.’”*

In consequence of the union of the New Haven and Connecticut colonies by a royal charter, a more liberal policy was introduced. This, together with other supposed grievances, led to a further emigration. Many citizens of the towns of Branford, Milford, Guilford and New Haven, determined to establish what they regarded as a free and untrammelled Church in the Province of New Jersey, which was then opening its arms for settlers.

In the month of May, 1666, a committee was sent

*See Stearns' History of the First Church, pp. 3sq.

from those towns for the purposes of surveying the country, and, if they deemed it expedient, of fixing upon a site for the colony and of purchasing the land. The first entry in the records of the Town of Newark, is a declaration adopted by this committee after the choice of the site. The first part thereof is in these words :—

“ 1666.

“ IMPRIMIS. In the Province of New Jersey, near to Elizabeth Town, and the Town Plotts on Passaic River, made choice of by friends from Milford and other neighboring plantations, thereabouts from New England, on the twenty-first day of May, one thousand six hundred and sixty-six, the above mentioned persons had a meeting, together with the agent sent from Guilford and Branford, to ask on behalf of their undertakers and selves with reference to a township or allotment, together with friends from Milford; at this meeting it was agreed upon mutually that the aforesaid persons from Milford, Guilford, and Branford, together with their associates, being now accepted of, do make our township, provided they send word so to be any time between this and the last of October next ensuing, *and according to fundamentals mutually agreed upon, do desire to be of one heart and consent, through God's blessing with one hand they may endeavor the carrying on of spiritual concerns as also civil and town affairs according to God and a Godly government* : these to be settled by them and their associates.”

On the 30th of the following October those citizens of Branford who were about departing for their new home, drew up and signed the following paper, which stands as the second entry in the Record Book of Newark :

“ October 30th, 1666.

“ At a meeting touching the intended design of many of the inhabitants of Branford, the following was subscribed :

("Deut. i. 13; Exod. xviii. 21; Deut. xvii. 15; Jer. xxxvi. 21.)

"1st. That none shall be admitted freemen or free Burgesses within our Town upon Passaic river in the Province of New Jersey, but such planters as are members of some or other of the Congregational Churches, nor shall any but such be chosen to magistracy, or to carry on any part of civil judicature, or as deputies or assistants, to have power to vote in establishing laws, and making or repealing them, or to any chief military trust or office. Nor shall any but such Church members have any vote in any such elections: though all others admitted to be planters have right to their proper inheritance, and do and shall enjoy all other civil liberties and privileges, according to all laws, orders, grants, which are, or hereafter shall be made for the Town.

"2d. We shall with care and diligence provide for the maintenance of the purity of religion professed in the Congregational Churches.

"Hereunto subscribed the inhabitants from Branford—

"Jasper Crane, Abra Pierson, Samuel Swaine, Laurance Ward, Thomas Blacthly, Samuel Plum, Josiah Ward, Samuel Rose, Thomas Pierson, John Warde, John Catling, Richard Harrison, Ebenezer Camfield, John Ward, Senr., Ed. Ball, John Harrison, John Crane, Thomas Huntington, Delivered Crane, Aaron Blacthly, Richard Laurance, John Johnson, Thomas Lyon."

The record continues as follows:—

"And upon the reception of their letters and subscriptions, the present inhabitants in November following declared their consent and readiness to do likewise: and at a meeting the 24th of the next June following in 1667, they also subscribed with their own hands unto the two fundamental agreements referred to on the other side, their names as follows.

"Robert Treat, Obadiah Bruen, Matthew Camfield, Samuel Kitchell, Jeremiah Peeke, Michael Tompkins, Stephen Freeman, Henry Lyon, John Browne, John Rogers, Stephen Davis, Edward Rigs, Robert Kitchell, J. B. Brooks, Robert Lymens, Francis Linle, Daniel Tichenor, John Bauldwin, Senr., John Bauldwin, Junr., Jona.

Tomkins, Geo. Day, Thomas Johnson, John Curtis, Ephram Burwell, Robert Denison, Nathaniel Wheeler, Zachariah Burwell, William Campe, Joseph Walters, Robert Daglesh, Hauns. Albers, Thom. Morris, Hugh Roberts, Eph'm Pennington, Martin Tichenor, John Browne, Junr., Jona. Seargeant, Azariah Crane, Samuel Lyon, Joseph Riggs, Stephen Bond.

"Item, it is fully agreed that every man that comes to be admitted an inhabitant with us, shall produce and bring a certificate from the Chief of the place from whence he comes, unless the Town be upon their knowledge satisfied in and about the good carriage and behavior of them otherwise: then it is agreed upon by a full vote of the Town assembled, that all and every man that comes to be received . . . an inhabitant of our Town on Passaic river, shall first subscribe his name and declare his assent with the rest of the Town, to all and every one of our fundamental agreements on the other side recorded (the preceding) and here following agreed upon, viz:—That it is fully and unanimously agreed upon, as a condition upon the which every one doth reckon and hold his land and accommodations in this Town, viz: that they will from time to time pay or cause to be paid yearly in their full proportions equally, to the maintenance and allowance agreed upon for the upholding of the settled ministry and preaching of the word in our Town, and that was agreed upon before any division of land was laid out, except Home Lots—and Eighty Pounds, per the year was agreed to and allowed for the present minister.

"Item, it is agreed upon, that in case any shall come unto us or arise up amongst us that shall willingly or willfully disturb us in our peace and settlements, and especially that would subvert us from the true religion and worship of God, and cannot or will not keep their opinions to themselves or be reclaimed after due time and means of conviction and reclaiming them hath been used: it is unanimously agreed upon and consented unto as a fundamental agreement and order, that all and persons so ill disposed and affected, shall, after notice given them from the Town, quietly depart the place seasonably, the Town allowing them valuable considerations for their lands or houses as indifferent men shall price them, or else leave them to make the best of them to any man the Town shall approve of."

It is manifest in the light of these documents that the settlement in Newark was primarily the establishment of a new Church. I am not here to defend the exclusion of all but communicants in good and regular standing from the full rights of citizenship. This principle was, in my judgment, based on a wrong idea as to the nature of the Kingdom of God. I have barely been stating facts, and the facts demonstrate that the Town was but the civil side of the pre-existing Church.

It is not my intention to trace the farther history of the original Church previous to 1809. This work has been ably performed by my beloved friend and brother, the Rev. J. F. Stearns, D. D., in his history of the First Church of Newark. It is proper, however, that I should state that about the year 1718 occurred the first division of the original Church. In, or about, that year the "Mountain Society" was organized, now known as the "First Church of Orange;" from which main branch have grown many flourishing Churches. It is also proper to state that early in the 18th century all the Congregational Churches in East Jersey became connected with the Presbytery of Philadelphia, the mother Presbytery, which itself was organized about the year 1705.*

Early in the present Century it became manifest that increased Church accommodations were needed for the increasing population, and measures were

*Dr. McWhorter, in his Century Sermon, states that the Church of Newark united with the Presbytery in 1716. Dr. Stearns is of opinion that the union did not take place until 1720.

adopted to supply the need. I quote from Dr. Stearns' History, (pp. 284 sq.)

"As early as the Spring of 1809, about the time of Dr. Griffin's dismission, the business of Church extension was entered upon with commendable zeal and enterprise. At a meeting of the congregation, held in this house (the First Church), April 8th, incipient steps were taken to that effect, and a large committee was appointed to draw a plan. The committee reported at an adjourned meeting, on the 18th of the same month. Whereupon 'it was resolved, that, from this Congregation, a separate and distinct Congregation should be set off, and measures taken to invest it with all the powers and privileges of a body politic.' For the encouragement and promotion of this design, it was resolved, that when the new congregation should have become incorporated and have built a meeting-house, not less than fifty feet by seventy on its base, in a good and substantial manner, and should have called and settled a minister, this congregation would convey to them, with the reserve only of their own house of worship and the land occupied by it, two-sevenths of their real estate for the support of the Gospel forever. At the same time, as it was plainly perceived that the day was not far distant when even this provision would be insufficient to meet the wants of a rapidly increasing population, the congregation proceeded, with a liberality and forethought which cannot be too much admired, to agree that whenever it should be deemed advisable to establish a third Church, the same provisions, subject to the same conditions, should be made for the furtherance of that enterprise."

It was, with great unanimity, the judgment of the congregation, that the work of building should at once be commenced. There were differences of opinion, however, as to the proper site of the new edifice. The inhabitants of the North end and of the South end of the town alike claimed the right to go forward. At last it was determined that the people of the South end should have the preference,

with the further provision, however, that, unless the foundations of the new edifice should be raised as high as the "water table" within six months, the obligation should be void. A building of the required dimensions was at once commenced in what is now known as Lincoln Park, in the angle between Broad street and Clinton avenue, and the foundations were carried to the required height within the time specified. Strange to say, however, for some reasons not known to me, at this point, the work was relinquished, and the materials collected for further building were scattered. The foundation remained as erected until 1824, when, the consent of the survivors of the original subscribers having been obtained, the stones were removed and were used in the construction of the foundation of this building.

The work at the South end having been relinquished, the people at the North end commenced operations, and the corner stone of the Second Church was laid June 17th, 1810. This building was rapidly pressed to completion, and on the 8th of November, 1811, the Second Church was organized.

During the first portion of the following thirteen years, the First Church continued to grow under the ministry of its devoted Pastor, the beloved and venerated Dr. Richards. The number of communicants rose to about *seven hundred*. It was then, with the exception of the First Church of Philadelphia, regarded as the largest Presbyterian Church in the United States. The house became too small for the congregation. This, I doubt not, was the period, when

God, in his Providence, was calling for a new Church. Dr. Richards himself, I have always understood, felt the propriety of such an organization. There were, however, difficulties in the way, and nothing was accomplished. In the failure then to go forward, I think I perceive the true reason for the following condition of affairs. A period of spiritual declension supervened. Large numbers of communicants had to be removed from the Church roll because of offences; but few professed Christ—only *seven* during the last two years of Dr. Richards' pastorate. By reason of death, dismissal and discipline, the number of communicants declined from seven hundred to five hundred and twenty; and, worse than all, after the resignation of the Pastor, the Church became torn by contention. Still, however, the Church edifice remained too strait for the congregation.

Dr. Richards resigned in the Fall of 1823. After his resignation, Mr. William T. Hamilton, a licentiate of the Presbytery of Philadelphia, occupied the pulpit. A large portion of the congregation desired to give him a call to the pastorate; others, however, desired to hear as a candidate the Rev. Joshua T. Russell, of Norfolk, Virginia. After Mr. Russell had been heard, the congregation became irreconcilably divided between the two candidates; contentions arose which at last became so violent that the Presbytery found it necessary to interpose. Into the merits of these contentions it is not my purpose to enter. Suffice it to say that through their instrumentality, the division that should have taken place peaceably, was

enforced by Him Who causeth the wrath of man to praise Him, and Who, blessed be His name, restraineth the remainder of wrath. To these contentions we owe, under the over-ruling Providence of God, the organization of the Third Church. Do not understand me as justifying, or even excusing, the contention that led to this blessed result. It is God's prerogative to permit the evil—that which in itself is only evil—and then over-rule it for the accomplishment of His own gracious designs. The most atrocious of all sins was the Crucifixion of Jesus, and yet that sin God permitted and over-ruled for the salvation of His Church.

On the 8th of June, 1824, this Church was organized in the Session, or Lecture Room, of the First Church, *fifty-six* persons having been dismissed from the parent organization for the purpose of being so organized. The Record, as it stands on the first pages, Vol. I., of our Session Books, is as follows :—

“SESSION ROOM OF THE FIRST PRESBYTERIAN CHURCH, NEWARK.”

“June 8th, 1824.

“At a meeting previously appointed for the purpose of forming a Third Presbyterian Church in the Town of Newark, the following persons, with a view to that object, produced regular dismissals from the First Presbyterian Church in this Town, viz :—

“Hugh McDougall and Electa his wife, William Brown and Eusebe B. his wife, John Lee and Jane S. his wife, Brad Congar and Hannah M. his wife, Charles T. Shipman and Eliza P. his wife, James Searing and Elizabeth his wife, Josiah Congar and Elizabeth his wife, Edson Park and Mary his wife, Benjamin Lyon and Polly his wife, Ellison Conger, George Crane, David Nichols, Job Meeker, Robert B. Campfield, Aaron Lyon, John Miller, James N. Hedden

and Elizabeth his wife, Ephraim Beach and Mary his wife, John Brittin and Catharine his wife, Aaron Shipman and Sarah his wife, John L. Morris and Eleanor his wife, Jane S. wife of John Dey, Elizabeth Pierson, Widow Sarah Baldwin, Matilda L. Baldwin, Sarah Baldwin, Barbara Dunbar, Moses Lyon, Charlotte C. wife of Abraham Denman, Charlotte wife of David Congar, Sarah wife of Jonas Dodd, Hannah Chilcoat, Abigail W. wife of James Dawes, Samuel B. Brown and Hannah his wife, H. Matilda Brown, Abby W. Brown, Cornelia P. Clark, Hannah wife of Richard Sweazy, Levina wife of Elihu Mockridge, Moses Johnson and Hetty his wife.

“ The Rev. Dr. Hillyer having been appointed Moderator, opened the meeting with prayer. After which Moses Lyon was appointed Clerk, and the male members present, to wit, (here follow their names), proceeded to consider the following Resolutions, which were unanimously adopted.

“ 1st. That we whose names are above written, do covenant and promise to walk together as members of the Church of Christ.

“ 2nd. That we do adopt the Confession of Faith and Form of Government of the Presbyterian Church in the United States.

“ 3rd. That this Church shall be known by the name and style of the Third Presbyterian Church in the Town of Newark.

“ 4th. That the Church now proceed to choose by ballot three Elders.

“ Whereupon the Church proceeded to the choice of Elders, when the following persons were elected, viz:—HUGH McDougall, GEORGE CRANE, and ELLISON CONGER.

“ *Resolved*, 5th. That the Moderator be requested to ordain and install the Elders now elected at 4 o'clock this afternoon.

“ Adjourned. Concluded with prayer by the Moderator.

“ At 4 o'clock P.M., the Church and congregation assembled in the First Presbyterian Church, when a sermon was preached by the Rev. Dr. Hillyer.

“ After sermon, HUGH McDougall, GEORGE CRANE and ELLISON CONGER were solemnly ordained and installed Elders of the Third Presbyterian Church in Newark.

“ After the installment of the above named officers, the congregation unanimously

"*Resolved*, That the Session be directed to lay before the Presbytery of Jersey, at their next meeting, a copy of the above resolutions and proceedings of the Church and congregation, and to request the Presbytery to receive this Church and congregation under their care."

"ASA HILLYER, *Moderator*,"

"M. LYON, *Clerk*."

The mode of organization was irregular. It should have been effected by a Committee of Presbytery appointed for the purpose upon application by the parties desiring to be organized. The direction of the congregation to the Session was obeyed, and at the next meeting of the Presbytery of Jersey, this Church was formally received under their care. By this action all defects of organization were cured.

Between the date of the organization and April 4th, 1825, when the first communion was administered, the following *one hundred and thirty-nine* persons were received on certificate, viz.:

"Isaac Andruss and Mary C. his wife, Lucy wife of Ellison Conger, William W. Day, Ann wife of Hiram Tichenor, Eliza wife of David B. Burrell, Elizabeth wife of Isaac Hayes, Mary Hayes, Elizabeth wife of William S. Pennington, Isaac Youngs and Sally his wife, Sarah wife of David Nichols, Joan L. Brown, Mary Mulligan, Aaron Munn and Sarah his wife, David Morehouse and Nancy his wife, James Tichenor, Jr., and Elizabeth his wife, Luther Goble and Phebe his wife, John W. Baldwin and Fanny his wife, Moses Roberts and Mary his wife, David D. Crane and Martha his wife, Widow Sarah Baldwin, Henry L. Parkhurst, Ezra B. Morehouse, Widow Abby Morehouse, Nancy wife of Jonas Baldwin, Femima wife of Isaac M. Tichenor, Mary wife of Conrad Teese, Sarah wife of John Hunniwell, Susan W. Shipman, Eliza Congar, Louisa Munn, Abigail wife of David Pike, Phebe wife of Matthias Plum, Rachel wife of

Jonathan Spinning, Sarah E. Day, Phebe Curry, Ann F. Campfield, Widow Abigail Griger, Rachel wife of Caleb W. Bruen, Catharine Beach, Charlotte wife of Rodney Wilbur, Widow Jemima McChesney, Ann wife of Aaron Baldwin, Tempy Wilson, Lydia L. Parkhurst, Abigail Crane, Joanna wife of Caleb Campbell, Stephen Lum, Elizabeth P. Baldwin, Robert B. Campfield Jr., Eliza wife of Aaron Nutman, Hester wife of Peter Carr, Catharine Pier, Widow Eunice Parkhurst, Sarah wife of William B. Baldwin, Lydia Crane, Margaret Crane, Hannah Ball, Phebe wife of Isaac Nutman, Abby wife of Aaron Marsh, Rebecca wife of Peter Mead, George S. Pierson and Phebe his wife, Julia Kitchell, Bythenia wife of Joseph Canfield, Catharine Skillman, Amy wife of Samuel Halliday, Elizabeth Halliday, Anna Marsh, Hannah Lucar, William Rankin and Abigail his wife, Mrs. Mary Hedden, Widow Catharine Pierson, Widow Nancy Mulligan, Charity O. wife of Caleb C. Miller, Widow Phebe Ross, John M. Bouten and Priscila his wife, Calvin Taylor, Lucinda Taylor, Henry Taylor, Thomas Richards and Elizabeth his wife, Samuel M. Crane, Widow Sarah Sanford, Mrs. Margaret Matlock, Alexander Semple, Widow Polly Baker, Maria Toler, Eleazer Robords, Frances wife of Uzal Ward, Widow Parmelia, Burnet, Harriet wife of Caleb C. Shipman, Polly Ogden, Ebenezer Havens, Widow Abigail Johnson, Sears Roberts and Sarah his wife, Nancy wife of Caleb Baldwin, Hannah wife of Enos Baldwin, Joel Harrison and Sarah his wife, Hannah wife of Lyman S. Averill, Mary B. Wheedle, Sarah T. Russell, Mary Ann Russell, Eliza wife of Matthias Pierson, Mary Cogswell, Rachel wife of Aaron Lyon, Widow Mary Lyon, James Nutman, Betsey wife of Isaac Harrison, Widow Susan Mills, Sarah wife of John Alling, Abby wife of Matthias Burnet, Widow Betsey Canfield, Jedediah J. Nichols and Deborah his wife, Priscilla wife of Ebenezer Havens, Elias Genung and Abigail his wife, Widow Abigail Baldwin, Abbey Baldwin, Abraham Baldwin, David M. Fitzgerald, Isaac Crane, Abbey Parkhurst, Widow Catharine Beach."

And at the first communion, April 4th, 1825, the following *forty-six* persons were received on Confession of Christ, viz. :

“ John B. Carle and Eliza his wife, John Nutman, Susan G. Charlot, Abby Hayes, Widow Catharine Tillou, William A. Cann and Mary his wife, Stephen Vansickel, Eseek Graves, William D. Woodruff, Nicholas R. Bunning and Elizabeth M. his wife, Rachel wife of Miller Kearney, Widow Sarah Douglass, Sarah E. Crowell, Mary Jones, Lydia Jones, Cornelia Baldwin, Eliza wife of Job Meeker, Phebe Ann Bennet, Jacob S. Casterline and Sarah his wife, Ann S. Harrison, James McDougall, Caleb C. Miller, Charles T. Day, Aaron Marsh, Alexander M. Taylor, Abby L. Andruss, Mary Richards, Widow Parmelia F. Cook, Mary C. Pike, Widow Elizabeth Force, Sally Ann Williams, Maria Colie, Maria Suydam, Joan wife of William Mockridge, Clarissa C. Nutman, William B. Ross, Widow Rhoda Mulford, John H. Condit, Margaret L. Halliday, Edward Le Fort, Eliza S. Camfield, Catharine wife of Moses Baldwin.”

These *Two hundred and forty-one* persons (organized 56, certificate 139, confession 46), may be regarded as constituting the original Third Church. Of these there remain in the congregation only eight, viz:—

John Lee, Eliza, widow of Charles T. Shipman; Eleonor, widow of John L. Morris; Hannah M. Brown, widow of Joseph Nichols; Eliza Congar, widow of Charles T. Day; Ann, widow of Aaron Baldwin; Mary C. Pike, wife of Elder John C. Crane, and Mrs. Rhoda Mulford. Several others, however, are living in this and different portions of the country, having been dismissed to other Churches.

The congregation met and organized themselves as a civil body on Thursday preceding the ecclesiastical organization, June 3d, and then elected seven Trustees, viz: LUTHER GOBLE, ROBERT B. CAMPFIELD, DAVID NICHOLS, JAMES SEARING, ISAAC ANDRUSS, SMITH BURNET, and CHARLES T. SHIPMAN.

The Board thus elected, convened and organized in the house of Robert B. Campfield on the 10th of June. LUTHER GOBLE was chosen President; SMITH BURNET, Treasurer; and ISAAC ANDRUSS, Secretary.

On Monday, the 14th of June, the Rev. Joshua T. Russell of Norfolk, Virginia, and a member of the Presbytery of Hanover, was unanimously elected Pastor. He at once signified his willingness to accept the call, and began to preach in Newark the following Sabbath. He was installed as Pastor at a special meeting of the Presbytery of Jersey, in the First Church, on Tuesday the 13th of July. On the occasion of the installation, the Sermon was preached by the Rev. John McDowell, D. D., of Elizabeth; the charge to the Pastor was given by the Rev. Asa Hillyer, D.D., of Orange, and the charge to the congregation by the Rev. Mr. Crane of Sparta.

Immediately after the organization of the Church, measures were taken for the erection of a house of worship. At the second meeting of the Trustees held the 18th of June, it was "Resolved to appoint Moses Dodd as master builder of the new meeting house, and to allow him *two dollars and fifty cents* per day for his own services, and to allow him the privilege of bringing two hands with him, and they to receive the regular wages paid in Newark for carpenters."

The corner stone of the edifice was laid on Monday, the 5th of July. A short address was delivered on the occasion by the Rev. Mr. Russell, and prayer was offered by the Rev. Mr. Hay, Pastor of the Second Church. On the same day, Messrs. Robert B. Camp-

field, Smith Burnet, and James Searing were appointed a building committee with orders to report weekly to the Board of Trustees. The building was erected with great rapidity, but at the same time with great care and thoroughness. Large numbers of the congregation took part personally in the construction. On Thursday, the 10th of February, 1825, it was so near completion that the seats were sold. In reference to the sale I extract the following from the "Sentinel of Freedom," under the date of the 15th of February.

"THIRD PRESBYTERIAN CHURCH."

"The seats in this new and beautiful edifice in Newark, (the corner stone of which was laid on the 5th of July last) were sold on Thursday last agreeably to notice given. We learn that the sales were such as far to exceed the sanguine expectations of its friends, and that most of the seats brought a higher price than the appraisement. After the reservation of several valuable seats by the Trustees, we are informed that those sold, amounted to more than *Twenty-two thousand dollars*,* a sum sufficient, and more than sufficient, to defray all the expenses of the building and the lot on which it was erected."

The dedication took place on Thursday, the 24th of February, 1825. The sermon was preached by the Pastor, the Rev. Mr. Russell, from 2 Chron. vi. 18, "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built." The Rev. Dr. Hillyer of Orange, and the Rev. Mr. Hay of the Second Church took part in the devotional services.

*The exact amount was *Twenty-one thousand, five hundred dollars*.

Before the completion of the Church, the public services of the Sabbath had been in the afternoons and on alternate evenings in the First Church—the use of that building having been kindly granted for that purpose.

The Sabbath school was commenced on the 13th of December, 1824; there is no record, however, as to the place in which the exercises were conducted. No further reference will be made in this discourse, to that important institution of the Church, as its history will be read this afternoon.

From the time of the dedication of this building, all the religious exercises were regularly conducted herein, a portion of the basement having been fitted up as a lecture and Sunday school room.

The Communion, as was before remarked, was administered on the 4th of April, 1825; and on that occasion, as was also mentioned, *forty-six* persons were received on confession. Of these *forty-six*, twenty-one were baptized. The name of Susan G. Charlot, appears first on the list of those received in the sacrament of Baptism; Abby Hayes, the second.

The first infants were baptized the 29th of August, 1824. This sacrament was administered to the following four, viz: Elmina Jewell Congar, William Ramsden Lee, Cornelius Ludlow Denman, Matilda Ramsden Denman.

The ministry of Mr. Russell closed the 29th of June, 1829, having lasted a little less than five years. Its first year was exceedingly fruitful: the whole number received on certificate and confession was

One hundred and fifty-one; of these *one hundred and thirty-three* were on confession. The last years, however, were clouded by reason of conflicts into the merits of which I shall not enter. The whole number who were received during his ministry, exclusive of the one hundred and ninety-five certificate members received before the first communion, was two hundred and forty-five; one hundred and seventy-eight on confession, sixty-seven on certificate.

I have been unable to obtain any reliable information as to the early history of Mr. Russell. He came to Newark with letters of high recommendation from the professors at Princeton, and he received the honorary degree of Master of Arts from the College at Princeton the year after his installation in this Church. He has been described to me as apparently about forty-five years of age at the time of his installation as a man of fine personal appearance, but of rough manners; and also as a sound, earnest, and impressive preacher. After leaving Newark, he entered into the General Agency for the Assembly's Board of Missions. Subsequent to this, as I have been informed, he became a Pastor at Pittsburgh, Pa; and then at Louisville, Ky. During the later portion of his life, he was an humble, faithful Pastor in the State of Mississippi. I have understood that at some time subsequent to 1847 he connected himself with the Baptist denomination, in which communion he died in 1854.

The second Pastor was the Rev. Baxter Dickinson, who received a unanimous call the 8th of September,

1829. At the time of his call he was Pastor of the Congregational Church of Longmeadow, Mass. He was installed by the Presbytery of Newark on the 17th of November, 1829. The Rev. Gardiner Spring, D.D., of New York, preached the installation sermon from Psalm cx. 3, "Thy people shall be willing in the day of thy power." The charge to the Pastor was delivered by the Rev. Mr. Ford, and that to the congregation by the Rev. Mr. Crane of Sparta.

The pastorate of Dr. Dickinson lasted precisely six years, he being dismissed on the anniversary of his installation, Nov. 17th, 1835. During his incumbency two hundred and thirty-two were received into the communion of the Church, *Ninety-three* on confession, *One hundred and thirty-nine* on certificate. The years 1831 and 1832 seem to have been years of the outpouring of the Spirit. In 1831, *twenty-nine* were received on confession in July, and *thirteen* in October; and in July, 1832, *twenty-eight* were so received. Many who confessed Christ in those precious seasons of revival, are still with us.

The ministry of Dr. Dickinson seems to have been largely one of discipline. It occurred in the period in which, it will be remembered, the Church was awaking to the enormity of the sin of intemperance in which multitudes of all classes in the community had been indulging.

The time has not arrived, and may it be long distant, when it would be proper to present to the public a protraiture of the life and character of Dr. Dickinson, as he is still living. It is, however, but

proper I should state, that it is the universal testimony of all, in this community, who remember him, that his ministry was characterized by great ability, both as a preacher and a pastor; that he was a man eminent for dignity, for wisdom, and, above all, for piety.

It is also proper that the following facts concerning the history of this honored servant of God should be placed on record. He was born in Amherst, Mass. on the 14th of April, 1795. He was graduated at Yale College in the class of 1817. Subsequently to his graduation, he was, for a year, engaged as Principal of an institution in Virginia. At the expiration of that time he entered Andover Theological Seminary, graduating in 1821. By the assignment of the Faculty, the usual Valedictory Address was delivered by him at the anniversary exercises. He was licensed by the Presbytery of Londonderry in 1822, and in 1823 was ordained and installed over the Congregational Church of Longmeadow, Massachusetts. After a pastorate of six years and a half he removed to Newark, as stated above, and was installed Pastor of this Church on the 17th of November, 1829. He was dismissed from the Presbytery of Newark, November 17th, 1835, that he might accept an appointment to the Professorship of Sacred Rhetoric and Pastoral Theology in Lane Seminary. His labors in that institution began in December, 1835. In 1839, while Professor there, he was chosen Moderator of the General Assembly, N. S. He was second Moderator of that body, and is now its oldest surviving

Moderator. After a connection of four years with Lane Seminary, he resigned, on an appointment to the same department of instruction in the Auburn Theological Seminary. There he remained eight years, resigning in 1847. Subsequently, he was associated with the Rev. Dr. Baird in the organization of the American and Foreign Christian Union, and became one of its Secretaries, his residence being in Boston. This closed his public life. He was very prominent in the Temperance movement while in Newark, and subsequently; and was author of a widely circulated prize essay published by the Tract Society, entitled, "Alarm to Distillers." He was also the author of a prize essay, "Letters to Students," and prepared the historical document styled "The true Doctrines," on the points of difference between the Old and New School bodies. He received the Honorary degree of Doctor of Divinity from Amherst College in 1838. He has had two sons in the ministry, Richard Salter Storrs Dickinson, now deceased, who was for a time associate Pastor in Philadelphia with the Rev. Mr. Barnes, and William C. Dickinson at present settled in Lafayette, Indiana. He still lives, honored and beloved, in the city of Brooklyn, N. Y.

On Wednesday, the 13th of January, 1836, a call was made out with great unanimity for Mr. Selah B. Treat, a licentiate recently graduated from the Andover Theological Seminary. Mr. Treat signified his acceptance of this call on the 26th of January. He was ordained and installed by the Presbytery of

Newark on the 22nd of the following March. The sermon was preached by the Rev. Thomas H. Skinner, D.D., of New York; the charge to the Pastor was delivered by the Rev. Mr. Cheever of the Second Church; and the charge to the Congregation by the Rev. Dr. Fisher.

The pastorate of Mr. Treat, extended from the 22nd of March, 1836, to the 24th of June, 1840; a period of a little more than four years. During this time *One hundred and twenty-seven* communicants were received; *fifty-eight* on confession, and *sixty-nine* on certificate. In the year 1837 there was a work of grace, as the result of which *twenty-seven* confessed Christ at the communion in July.

The ministry of Mr. Treat, like that of his predecessor, was one of great faithfulness, but, as he survives, it is, as in the case of Dr. Dickinson, improper that I should say aught in reference to his character.

The leading facts in the life of Mr. Treat are as follows. He was born in Hartland, Hartford County, Connecticut, February 19th, 1804. He entered Yale College in 1820, and was graduated in the class of 1824. After graduation, he studied law with Judge Peters of Connecticut, and was admitted to the bar in September, 1826. He practiced law in Connecticut until 1831, when he removed to Penn Yan, N. Y. where he followed the same profession. He entered the communion of the Church at the latter place, in 1831; and in 1833, relinquished the legal profession and entered the Theological Seminary at Andover. He was graduated in 1835, and in the April of the

same year was licensed to preach the gospel by the Andover Association, Mass. He was ordained and installed Pastor of this Church, as before remarked, on the 22nd of March, 1836. On the 24th of June, 1840, he was dismissed from his charge in consequence of the failure of his health. Subsequently, he became one of the editors of the *Biblical Repository* and *American Eclectic*, New York. In 1843, he assumed the Editorial charge of the publications of the American Board of Commissioners for Foreign Missions. In September, 1837, he was chosen one of the Corresponding Secretaries of that Board. He still continues in the active, efficient, and honored service of that Society.

After the resignation of Mr. Treat the Church was without a Pastor for more than a year. On Tuesday, the 6th of July, 1841, a call was extended to the Rev. Mr. Brinsmade, then Pastor of the First Congregational Church of Pittsfield, Massachusetts. This call was accepted, and the Pastor elect was installed by the Presbytery of Newark, on the 23d of September, 1841. At the installation, the Rev. Dr. Eddy of the First Church presided; the sermon was preached by the Rev. Dr. Vermilye of New York, from Acts, xiii. 26, "Unto you is the word of this salvation sent;" the charge to the Pastor was delivered by the Rev. Mr. Treat, the preceding Pastor; and the charge to the congregation by the Rev. Mr. Cheever of the Second Church.

The pastorate of Dr. Brinsmade extended from the 23d of September, 1841, to the 9th of October, 1853:

a little more than twelve years. It was a ministry fruitful in blessings. During its continuance there were several periods of special ingathering from the world. In July, 1842, *ten* were received on confession; in 1843, *twenty*; in 1847, *twenty-nine*, and in October, 1849, *twelve*. The whole number received during this pastorate was *Four hundred and forty-four*: *One hundred and forty* on confession, and *Three hundred and four* on certificate.

During the incumbency of Dr. Brinsmade, several important events occurred. On the 19th of August, 1850, the male members of the congregation by a vote of *Eighty-two* to *Twenty-three* resolved to change their ecclesiastical relations from the Presbytery of Newark, then in connection with what was styled the New School branch of the Church, to the Presbytery of Elizabeth, Old School. From the time of the disruption of the Presbyterian Church in 1836 (a disruption now happily healed), this Church had been in connection with the New School branch. In the month following the vote just referred to, the Third Church of Newark was unanimously received by the body with which they had resolved to connect themselves.

During this pastorate, also, the Park, the Sixth, and the High Street Churches were organized. To the two last mentioned, many members of this Church were dismissed. The High Street Church was organized in our own edifice, and to it was given one of our elders, Mr. James B. Pinneo, and some twelve other members.

During this period, also, a new Lecture and Sunday School House was erected, which was dedicated in the year 1845, and into which was moved the great Sunday School, then under the Superintendency of the Rev. S. I. Prime, D.D., Editor of the New York Observer.

In the year 1846, Dr. Brinsmade found it necessary to visit Europe for the restoration of his health, which had become impaired by his incessant labors. The Rev. Nathaniel S. Prime was engaged to supply the pulpit during his absence. Many here present remember with delight and gratitude the faithful, beneficial labors of that earnest servant of God.

In the winter of 1848, the Pastor again found it necessary to leave Newark for a season, in consequence of the feeble health of Mrs. Brinsmade, who had been recommended by her physician to visit the South. The Rev. Mr. Bradley, of this city, and Prof. Hope, of Princeton, were engaged to supply the pulpit alternately during his absence. Then commenced the connection of that pious, eloquent and beloved Professor with this Church—a relation of mutual esteem and affection, which continued to the day of his death.

I cannot better set forth the regard entertained for him by the people than by reading the following resolution, prepared by Elder William Rankin and adopted by the congregation at the annual meeting following his decease :—

“NEWARK, January 1st, 1860.

“The Congregation of the Third Presbyterian Church, Newark, assembled at their regular annual meeting, herewith record their affectionate and grateful remembrance of the late Rev. Dr. M. B. Hope, Professor of Belle Lettres and Rhetoric in Princeton College, who entered on his rest the 17th of December last.

“Thirteen years ago, during the temporary absence of our former Pastor, Dr. Hope became the regular supply of our pulpit, and greatly endeared himself to the people. Sympathies then awakened have since been kept active by his occasional ministrations and visits, continued to the last Sabbath of his life, when he worshipped with us.

“We feel that one has passed away who remembered this Church among his most cherished and sacred remembrances. He loved us to the end, much as a Pastor loves his own flock.

“We mourn that his earthly tabernacle is so soon taken down, and that we shall see its beautiful curtains, and feel the influence of its genial and glowing altar no more. We tender to his deeply stricken family our respectful and heartfelt sympathy.”

In consequence of the failing health of himself and Mrs. Brinsmade, the Pastor felt it to be his duty to remove to another climate; and on the 26th of August, 1853, brought the matter before the Session. The minute adopted is as follows:—

“Whereas, the Pastor of this Church, Rev. H. N. Brinsmade, D.D., has communicated to his session that a due regard to his own state of health and that of Mrs. Brinsmade, and to his prolonged usefulness in the Church of Christ, require him to ask a release from his pastoral charge in order to remove to another climate and field of usefulness;

“Therefore *Resolved*, That we have heard this communication from our revered Pastor with sorrow, and regard his intended removal as an afflictive dispensation of Providence, calling us to humility and to a more faithful discharge of the duties of the eldership; that we

are under special obligations of gratitude to God for having made him for a period of twelve years the minister of much good to this people; and should the relation so happily existing now be dissolved, we will earnestly pray the Head of the Church that he will abundantly reward His servant for his self-denying labors among us, and make him a yet richer blessing to the people among whom his future lot may be cast."

The Board of Trustees adopted resolutions strongly opposing the resignation, and declaring that all the time needed by him for absence, in order to the restoration of his own health and that of Mrs. Brinsmade, would be granted. Notwithstanding these resolutions, Dr. Brinsmade felt it to be his duty to press his resignation, and on the 9th of October was dismissed by the Presbytery of Passaic.

It is improper that I should say aught in eulogy on this occasion of this beloved friend and former pastor, who is with us to-day. I will, however, read the following, extracted from the Record of the Class of 1822 of Yale College, of which institution he is an alumnus:

HORATIO NELSON BRINSMADE, son of Dr. Thomas C. and Elizabeth (Goodwin) Brinsmade, born in New Hartford, Conn., December 28, 1798; fitted for College with his Pastor, Rev. Cyrus Yale, and at Phillips Academy, Andover, Mass.; entered Princeton Theological Seminary in 1822, but not remaining there through the whole course, completed his preparatory Theological studies with Rev. Joel Hawes, D.D., of Hartford, Conn.; was for eight or nine years instructor in the Deaf and Dumb Institution, Hartford; ordained to the work of the Ministry in 1828, by the Hartford North Cong. Association, and preached one year at the North Cong. Church, Hartford; in 1831 left Hartford for Collinsville; gathered a Church there and left in the fall of 1834 for Pittsfield, Mass.; was Pastor

of the first Cong. Church, Pittsfield, till called in 1841 to the pastorate of the Third Presbyterian Church, Newark, N. J., where he remained twelve years; left on account of his wife's ill health, in October, 1853, for Beloit, Wis., where he was Pastor of the First Cong. Church for seven years; also, for three or four years of the time, teacher of Physiology and of Intellectual and Moral Philosophy in the College; in 1864 he returned to Newark, N. J., where he now lives, and has gathered a Church, composed in part of members of his former Church. For more than forty-four years he has labored almost exclusively in the Ministry, not having been interrupted by ill health or any other cause, except a visit of several months in Europe in 1846. He has experienced unbroken harmony and happy results with those he has been connected with. For seventeen years he was Trustee of Williams College, and for ten years of Beloit College; has published several S. S. books, and assisted S. G. Goodrich in preparing school books. He received the degree of D.D. from Union College in 1842.

After the resignation of Dr. Brinsmade, the pulpit remained vacant for more than a year. During this period the South Park Church was organized; to which an elder and some twenty-four members were dismissed.

On Tuesday, December 23d, 1853, a unanimous call was made upon the Rev. Abraham Gosman, of Lawrenceville, to become Pastor. After due consideration Mr. Gosman declined the call, assigning as a reason feeble health.

On March 28th, 1854, a call was made upon the Rev. Samuel Beach Jones, D.D., of Bridgeton, N. J., which was also declined.

On Monday, October 2d, 1854, the present incumbent, the Rev. E. R. Craven, then Pastor of the Second Reformed Church of Somerville, N. J., was elected.

Having been received by the Presbytery of Passaic, he was duly installed on the evening of October 30th, 1854. The sermon was preached by the Rev. William C. Hornblower, of Paterson; the charge to the Pastor was delivered by the Rev. Dr. Magie, of Elizabeth; and the charge to the congregation by Professor Hope, of Princeton.

The pastorate thus commenced has continued to the present time: a period of nearly twenty years. The whole number received during this pastorate has been *Six hundred and twenty-one*: *Three hundred and fifty-three* on confession, *Two hundred and sixty-eight* on certificate. The average per year on confession has been *eighteen*. The number on certificate has been proportionately less than during preceding pastorates. This is, in measure, to be explained by the new condition of affairs in Newark. Previous to 1853 the only Protestant Churches, besides the Third Presbyterian, south of the First Church, were the Franklin Street Methodist, the South Baptist, and Grace Episcopal. The only ecclesiastical homes for Presbyterian and other affiliated denominations, were the First and Third Churches. Since that time, the South Park, Calvary, and Clinton Avenue Reformed Churches have been built; and also St. Paul's and Clinton Avenue Methodist Episcopal, the Hill Street Methodist Protestant, the Clinton Avenue Episcopal, and the Sherman Avenue Baptist. And, at the same time, the influx of the Presbyterian population into this section of the city has diminished. That class of the

population naturally falling to our denomination has materially diminished.

The number received on confession has been above any preceding average, with the exception of that of the pastorate of Mr. Russell.

The period of greatest ingathering was after the revival of 1857 and 1858. During 1858 *one hundred and twenty* were received on confession. In February, *twenty-two*; in April, *sixty-six* (the largest number ever received at one time); in July, *twenty-five*; in October, *seven*.

Besides this revival there have been periods of blessed refreshing. In July, 1864, *twenty-two* were received on confession; in April, 1866, *twenty-seven*; in April and July, 1867, *twelve*; in February and May, 1870, *fifteen*; in March and June, 1873, *fifteen*; in March and June, 1874, *seventeen*.

The subject of Church extension early engaged the attention of the Pastor and session; and it was determined to erect a mission chapel and employ a missionary. After various locations had been considered, it was resolved to build at the corner of South Orange Avenue and Wickliffe Street, on a lot given by William Rankin, Sr., Esq., for that purpose. The corner stone was laid by the Pastor of this Church in 1856. The Chapel was dedicated to the service of Almighty God, also by the same person, on Sunday, January 25th, 1857. The entire cost of the building, the erection of which was kindly superintended by Mr. Rankin, amounted to five thousand dollars.

A mission school, that had previously been established in the neighborhood of Wickliffe Street, was received under the care of the session of this Church, and invited to occupy the Chapel.

On September 16th, 1857, the Rev. Samuel Hutchings was invited by the session to take charge of the enterprise—which office he accepted, and continued to perform the duties of a missionary in that section of the city with great profit and acceptance for many years. The Mission School connected with that enterprise was one of the most flourishing in our city, and was an exceedingly profitable training school for the young Christians of our Church.

On the 5th of December, 1864, the session requested the Pastor to correspond with Dr. Brinsmade, relative to taking charge of the Wickliffe Chapel. He consented to do so, and shortly after commenced his labors with us. The following April, it was resolved to organize a Church. On the 13th of May, Elders Rankin and Davis, and eighteen others, were dismissed for the purpose of being so organized. The organization was duly effected May 14th, 1865, by a committee of the Presbytery of Passaic, of which the Pastor of this Church was chairman.

Shortly after the organization of Wickliffe Church, another mission school enterprise was commenced by a lady of this congregation, Miss Adelaide Burnet, whose memory is still fragrant, subsequently the wife of the Rev. Walter Condict, which resulted in the erection of Calvary chapel and the organization of Calvary Church. The corner stone of the chapel was

laid Sept. 14th, 1867, by the Pastor of this Church. The dedication sermon was preached by the same person, early in 1868. On the 21st of June, 1868, the new Church was organized by a committee of the Presbytery of Passaic, of which the speaker was chairman. Twenty-one persons were dismissed from this Church for the purpose of being so organized. The whole amount contributed for the erection of the edifice and the support of the enterprise, by this congregation, was about fourteen thousand dollars.

At the annual meeting of the congregation in 1869, it was determined to repair the church edifice. In the summer of that year the repairs were commenced, and on the 18th of September, 1870, the church was re-opened for worship. During the intervening thirteen months, religious services were conducted, at first in the Lecture Room, and afterwards in connection with the First Church, in their edifice. On the occasion of the re-opening, September 18th, 1870, a sermon was preached, in the morning, by the Pastor, from 2 Chronicles, vi. 41—"Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." In the afternoon, there were religious services in which the Rev. Dr. Stearns of the First Church, the Rev. Mr. Condict of Calvary, and the Rev. Dr. Findley of the Central, participated.

In September 1872, the New Lecture Room, Sunday School Rooms and Church Parlor, were dedicated.

The entire cost of repairing the old church edifice

was about Forty-six thousand dollars, (\$45,941.81), and of the additional building, including furniture, Twenty-seven thousand dollars (\$27,297.36),—in all about Seventy-three thousand dollars (\$73,239.17.)

The whole number of names on the Church Record amounts to *Nineteen hundred and seven*. Of these *One hundred and ninety-five* were upon certificate to organize the Church, and before the first communion. Including the number then received, *Seventeen hundred and two* have been added: *Eight hundred and forty-three* on confession and *Eight hundred and fifty-nine* on certificate.

There are now on the Church roll, the names of *Five hundred and twenty-one* communicants. Of these *Forty-one* are on what is known as the appendix roll (*i. e.* nothing is known concerning them.) leaving *Four hundred and eighty* in good and regular standing.

The whole number reported to the Presbytery, April 1860, was *Five hundred and forty-seven* which, I believe, was the largest number ever reported. This was shortly after the accession of 1858, and before the organization of Wickliffe and Calvary Churches.

BRETHREN—Truly the Lord hath been with us. We have often transgressed; often been chastised; but as often delivered. The Shekinah has ever shone amongst us—the fiery cloudy pillar has been our guide and guard.

Here the pure gospel has, for half a century, been proclaimed—a free and full salvation has been offered. Here our children have been sealed with the seal of the covenant. Here souls have been born into Zion.

Here we and our loved ones have confessed Christ. Here have we been nourished and strengthened and comforted. Hence have gone forth streams of the waters of life into the waste places of our own and other lands; God hath blessed us, in making us an instrument of blessing. The branch here planted has grown over the wall; this infant of fifty years ago has become the Mother of Churches.

A new era dawns upon us. The village of eight thousand inhabitants, who were gathered around the three old Churches, has expanded into a City of one hundred and twenty thousand. A new population of an entirely different type, largely foreign, has flowed in where the fathers dwelt. We must recognize the fact that ours is now in great measure a mission work. God has given us the position and the means to accomplish this work. Would we be faithful to Him, and to the souls He has placed within the reach of our influence, whose incoming has made our property valuable, we must gird ourselves to our task.

CHILDREN OF THE CHURCH, you who bear the seal of the Covenant, but are unmindful of its duties and its promises, I would speak to you. I would preach to you the same gospel that you have heard from infancy; the gospel in which your fathers trusted and rejoiced, that has been preached within these walls for half a century. You are sinners, but God loved you; He gave His Son to save you; He has caused the promise of His grace to be sealed to you. God so loved the world—He so loved *you*—that He gave

His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Believe ; give yourself to Him who gave Himself for you. Self-interest calls you to this—away from Jesus you must perish ; only through Him can you tread the streets of the New Jerusalem, and meet again in blessedness, the dear ones who have gone before. A regard for the right, demands that you should give yourselves to Jesus, for only by His Spirit can you be purified and strengthened for the right. Gratitude demands it ; He died for you. A few short years only remain to you in this land of gracious opportunity—how few, how short, who can tell ? Of the two hundred and forty-one, who fifty years ago constituted this Church, only eight remain. As in the past, so will it be in the future. Methinks I see you falling, as the departed have fallen, like grain before the reaper, like leaves before the Autumn wind. To-day is yours—O seize the opportunity for life, for holiness, for gratitude.

BRETHREN ALL, the first stadium of our course is ended. As we review the past, how many memories of the departed come over us—of the fathers who founded this Church ; of companions, husbands, wives, brothers, sisters, children, who here confessed Christ, and with whom we walked to the house of God in company ; of children, whom we have here dedicated to the Lord, and over whose dead bodies we mourned as they were taken from our arms. We now think of those who filled their days and were

gathered as shocks of corn, fully ripe ; of those who fell in the strength of manhood and womanhood ; of those who were cut down in youth—the bride in her beauty and the bridegroom in his strength ; of those who died in our arms ; of those who passed away in other lands ; of those who perished in the shipwreck, and the battle. For each one, this house is crowded with the spirit forms of the departed.—Each beholds faces that others cannot see—Each hears voices that others cannot hear—Each looks upon beckoning hands invisible to others. The past ! the past comes over us—the past is present. Our feelings can best be expressed in the language of a poet, who describes his emotions, on returning to his home, when ferried over the stream he had crossed long years before :—

“ Many a year is in its grave
Since I crossed this restless wave ;
And the evening, fair as ever,
Shines on ruin, rock and river.

“ Then, in this same boat, beside,
Sat two comrades, true and tried ;
One with all a father’s truth,
One with all the fire of youth.

“ One on earth in silence wrought,
And his grave in silence sought ;
But the younger, brighter form,
Passed in battle and in storm.

“ So whene’er I turn my eye
Back upon the days gone by ;
Saddening thoughts of friends come o’er me,
Friends that closed their course before me.

But what binds us friend to friend
 But that soul with soul can blend?
 Soul-like were those days of yore;
 Let us walk in soul once more.

Take, O boatman, thrice thy fee;
 Take,—I give it willingly:
 For, invisible to thee,
 Spirits twain have crossed with me.”

But brighter visions come over us than were vouchsafed to the poet. Our dear ones *live*, not only in imagination; they are not lost;—they are gone before. They, each one in Christ, heard the voice of the Beloved gently calling, “Arise, my love, my fair one, and come away.” They have gone to the mountain of myrrh, and the hill of frankincense, where the day breaks, whence the darkness is fled away forever. There, clothed in white raiment, with all tears wiped forever from their eyes, and with the song of praise and gladness on their lips, with joy they await our coming.

Let us so walk that when the summons comes to us, we may depart to the place where they are,—the place where Jesus is—Jesus, the best beloved.

APPENDIX I.

The Semi-Centennial Anniversary of the organization of the Third Church, occurred on Monday, the 8th of June; the religious exercises commemorative of that event took place on the following Sunday. On the morning of that day, the preceding Historical Discourse was preached by the Pastor, the Rev. E. R. Craven, D.D.; the Rev. H. N. Brinsmade, D.D., the immediately preceding Pastor, being present and taking part in the devotional services.

The anniversary exercises of the Sunday School took place in the afternoon. Addresses were delivered by the Pastor and the Rev. Dr. Brinsmade. The Annual Report of the School was read by the Superintendent, Mr. J. H. Huntington; and also the following Historical sketch by Mr. Charles A. Carter, the senior teacher, who had prepared it by request. A letter from the Rev. S. Irenæus Prime, D.D., Editor of the New York Observer, one of the former Superintendents, was also read, expressing regrets at his necessary absence, and giving several interesting reminiscences of the school.

On the following evening there was a largely attended social reunion of the present and former members of the congregation, of which the ensuing account appeared in the columns of the Newark Daily Advertiser:

"THE THIRD CHURCH REUNION."

"The reunion sociable at the Third Presbyterian Church last evening, in honor of the fiftieth anniversary of the Church and Sunday School, drew together a large number of the present and former members of the congregation and school. The spacious Lecture and Sunday School rooms were brilliantly lighted, and the guests began to assemble about 8 o'clock. The Pastor, Rev. Dr. Craven, extended a cordial greeting to all, which made them feel entirely at home. There were also a number of clergymen present from other churches, including Rev. Dr. Few-Smith of the Second Presbyterian Church, Rev. Wm.

B. Brown of the Congregational Church, and Rev. Mr. Hopwood of Calvary Presbyterian Church. After spending an hour or so in social conversation, and relating many reminiscences, the people were invited to the Sunday School room on the second floor, where were spread large tables loaded with cream, strawberries and cake, and which were handsomely decorated with flowers. After a brief and impressive prayer by Dr. Craven, in which he earnestly invoked the Divine blessing upon all present, a bountiful supply of the delicacies was served out. Dr. Craven was then called upon for a speech, but, as he said he had preached for an hour and a half on the day previous, and also delivered an address of welcome in the afternoon, he thought it hardly the thing for him to do, but nevertheless he extended a most hearty welcome to all the present and former members and their friends, and spoke in feeling terms of the good fellowship which existed between the sister churches in the city, who were working together heart and hand, and shoulder to shoulder, for the advancement of the Master's kingdom. Remarks were also made by Rev. Dr. Few-Smith and Rev. Mr. Brown, who warmly congratulated the Third Church on the success which had attended it thus far, and invoked the richest blessings on all connected with it."

SEMI-CENTENNIAL HISTORY
OF THE
Third Presbyterian Church
SABBATH SCHOOL,
OF NEWARK, N. J.

BY C. A. CARTER.

The earliest record of the Third Church Sabbath School, is Dec. 12th, 1824. The school was opened with prayer. Scholars present, 20, teachers, 6, formed into six classes; now, as the record was of male teachers and boys only, while female teachers and girls, always preponderated some 25 to 30 per cent., there would have been at the first opening of the school an aggregate of 46 scholars and 15 teachers. The first Superintendent was Mr. Ellison Conger, an Elder of the Church, a very zealous and active Christian; the 6 male teachers were E. B. Morehouse, James McDougall, W. W. Day, Samuel Baldwin, G. Cook and Wm. A. Cann; it is greatly regretted that the names of the first female teachers could not be found. One of the names earliest recorded as a scholar is that of Theodore Lee, son of John Lee, the latter venerable man yet survives and attended the semi-centennial of the Church this day; the son subsequently became an active and useful member of the Church but was called early to his heavenly home in 1843. On Dec. 19th, 1824, the second session of the school, there was an attendance of 92 scholars and 22 teachers. On Jan. 16th, 1825, 175 scholars and 28 teachers, and on Feb. 20th, 1825, 188 scholars and 30 teachers. From this time up to 1827 the record varied but slightly. On the 30th of Dec., 1827, is the following record: School opened with prayer by Rev. John Chandler, Superintendent. Pastor present. Classification of of scholars commenced:

9 male teachers, 20 female teachers	-	-	29,
97 boys and 120 girls,	-	-	217.

The record continues only to May, 1831, showing the attendance to average from 30 to 40 teachers and 175 to 200 scholars. The first female Superintendent was Miss Mary Hayes, then well known and beloved, and remembered by the affectionate few who are yet with us. The most noticeable feature of our early school was a Sabbath School association of Church and Congregation for the support of the school by annual subscriptions, thus not only affording material aid for expenses, but the keeping alive and active, an earnest interest in this nursery of the Church by the Church; beside this regard for the school there was a regular visiting committee of this association who visited and examined the school at intervals; the first record of this kind I find Feb. 6, 1825, "Visited by committee of the association." Under date of Aug 20, 1825, is introduced the name of one still living, and long engaged in the hallowed Sabbath School enterprise. "School opened with prayer by the Rev. R. B. Campfield, followed by a solemn address, to which the children were very attentive, also prayer by Rev. Mr. Paterson, of Philadelphia." Sept. 18, 1825, "Prayer by Rev. Mr. McFarland, of Kentucky, and an address by Professor Wells;" Sept. 25, 1825, "An affecting address by Rev. Mr. Cox, of New York." Such records were frequent, continuing so far as 1831, the termination unfortunately of the record, showing the important fact, that, in addition to teaching the lesson, prayers and addresses by ministers and laymen were deemed effective. Among the few with us now, then boys in the school, are John C. Mandeville, admitted March 12th, 1826 (aged 9), and Isaac A. Alling, admitted Nov. 12th, 1826 (aged 11). "Annual examination Dec. 4, 1825, prayer by Professor Wells; after reports were made, and examination closed, a hymn was sung appropriate to the death of a scholar, George Spinning, who entered the school at its commencement and was buried to-day." There is no memorandum of any examination in 1826. Dec. 23, 1827, the first regular anniversary (so called) is noticed by the statement that the Rev. Job F. Halsey made an address. "On the 21st Dec., 1828, yearly examination, the scholars repeated the lessons in scripture and answered questions on the same, also in the shorter catechism, with a good de-

gree of satisfaction to the visitors." "Dec. 13, 1829, yearly examination took place in the presence of a goodly number of visitors. The subject on which the school was examined was the history of Our Lord from his birth to betrayal. Col. Andruss, in behalf of the association, expressed the great satisfaction and pleasure they had enjoyed during the exercises." Mr. Chandler was succeeded in 1832, by Mr. Timothy B. Crowell, as Superintendent, an Elder of the Church, and previously assistant, who, by his methodical and faithful manner continued to guide and conduct the school in a prosperous way. Mr. Chandler is yet living in the winter of his days, cared for by a loving daughter. Mr. Crowell died many years since, truly revered and lamented. His successor was Elder Frederick S. Thomas. Bright indeed are all our remembrances of this venerated man; it is doubtful if there was any man ever connected with our school so well qualified to talk plainly and persuasively to boys; it is related of him that many years after his superintendency, when so afflicted by disease as to be wandering in mind, he imagined himself at the head of his school, and addressed his supposed audience of boys with peculiar earnestness, plainness, and power. At the expiration of Miss Hayes' term of service, Mrs. Conrad Teese gave honor to the office, having for assistant Mrs. Dr. Goble. The laudable efforts of both of these ladies were successful in the highest degree. Mrs. Teese still lives in the city, loved and revered. Mrs. Goble was taken to her happy rest several years since, mourned as a friend and mother. Miss Eliza Earl, a most lovely and thorough Christian, believing and practical, took position after Mrs. Teese, having for her assistant Miss Elizabeth Tunis, who gave particular attention to the Infant Department of the School. A Garment Society was formed in the school in its earliest days, and the number of indigent families and children aided, and supplied with substantial garments, would, if known, excite some surprise in our modern Church sewing circles. We sadly need a Garment Society at this day. Mr. Daniel Price was the successor of Mr. Thomas; the latter, however, continuing in the school many subsequent years, having a Bible class and performing other duties—long, long shall we remember his faithful work. An earnest desire being manifested for the appointment of Rev. S. Irenæus Prime as Superintendent, Mr. Price courteously resigned in

his favor, and then followed many years of healthy, happy progress. Mrs. Aaron Burnett was at this time female Superintendent, and by her efficient aid was indeed a help-meet in advancing the school to the height it attained. Dr. Prime is a prolific writer and compiler, an industrious, able and erudite editor, a learned and travelled clergyman, esteemed, honored and beloved, but he never will attain to a higher position in this lower sphere, than when he was Superintendent of the Third Church Sabbath School. Almost worshipped without being idolized, honored without servility, and always obeyed with a cheerful alacrity, he assumed at once, and kept the assumption, of a gentle kingly power, and received a kingly reverence that led to great prosperity in the school.

Succeeding Dr. Prime, came Mr. John R. Davison, an Elder of the Church. During his executive the school diminished in numbers, from causes, however, beyond the control of any Superintendent, though its high character was kept inviolate. About this period the Sixth, High Street, Wickliffe and South Park Schools were established and drew numbers from our crowded ranks. Through other Superintendencies, many scholars were, from time to time, admitted to the Church. The largest number received at one communion was in April, 1858, during Mr. Davison's administration, when 66 presented themselves, the majority being of and from the school. Who of us then present can be forgetful of the blessed scene? Then was sung,

" Lo ! from the nursery of the Church,
Spring tender buds and flowers ;
Those " Corner Stones" and " Olive Plants,"
Are Christ's as well as ours."

Mr. Wm. Rankin, Jr., became the eighth Superintendent. His reign was 8 years—a good and gentle reign : at its close a valued testimonial was presented him by the teachers, in the reception of which he uttered the following characteristic words : " Whatever may have been my failings, I have always been punctual, never, *never* late." Mrs. Samuel Coes was the last female Superintendent, but held the position only a short time, the office being abolished together with that of female assistant, filled by Miss Elizabeth Tunis for twenty-seven years. She is yet with us in active life, blessed by the love

of many hearts, and though her innate modesty may take offence at the application, truly may the saying of the wisest of men apply to her, "Many daughters have done virtuously, but thou excellest them all."

A Youths' Missionary Society was formed in the Church in 1834, to which most if not all of the scholars and teachers became contributing members; their meetings were held regularly, monthly; and strict, persistent and successful efforts made to foster a missionary spirit so much neglected now. Under the kindly care and government of Mrs. E. Dorrance, and the beloved and lamented Miss Adelaide Burnet, the Infant Department of the school was revived, remodelled and improved, so as to become thenceforward the most distinguished feature of the school. Mr. E. F. Dorrance and others, established, after great labor, a thriving Mission school, which soon became a blessed success, being superintended by Mr. Dorrance for several years, assisted by Mr. Horace Alling, and subsequently by Mr. E. M. Douglas and Mr. J. H. Huntington. This school, on the 12th of Sept., 1872, was consolidated with the Parish school.

Mr. Charles V. Harrison was the unanimous choice as ninth Superintendent, and being a superior singer, and gifted with order and administrative qualities, was very popular during his period of office. Teachers' meetings with other meetings for prayer, received a new impetus, from which flowed good results. It was during his official career that our school set the example of paying the debt of the Foreign Board of Missions, by the Sabbath Schools of the land,—an effort successfully accomplished.

Mr Wm. H. Jackson was the last Superintendent before the schools were consolidated, and no former occupant of the office excelled, if they equalled him, in his earnest desire and regard for the spiritual welfare of teachers and scholars. This is brief encomium, but just. Mr. J. Henry Huntington, assisted by Mr. E. M. Douglas, our present efficient guide and director, is in his second year as Superintendent of the consolidated schools, and will be retained during good behavior.

After the removal of Mrs. Dorrance and Miss Adelaide Burnet to another Church, Miss Theresa Burnet held the charge of the Infant School. Since the union of all the schools the Infant De-

partment is ably conducted by Mrs. R. M. Grummon, and Mrs. J. Henry Huntington. I omitted, in the proper place, to mention that Mr. Edwin Dawson, assisted by Miss Damaris Foster (from our Parish School), conducted very successfully, for some time, an infant department of the Mission School—a noble enterprise. There are some, aye, many other efforts which for the school merits credit—among them, the help to Wickliffe and Calvary Schools, in the morning of their existence, by our teachers; the teaching of colored classes in our own school in early days; and in other directions. But further occupancy of time is forbidden.

The want of correct records prevents the presentation of the two most vital interests of any Sabbath School, viz.: The amount of its Missionary contributions, and the number of children entering the Church from the school. In the absence of records, the estimate of contributions, from the best sources, is \$20,000 for the past fifty years; and the number of scholars estimated to have become Church members of our own communion, within the half Century just closed, is 500, more than equal to the active membership of the Church at the present date.

May God, for His Son's sake, for His own Honor and Glory, and for the good of this community, continue to bless our school.

The dawn and night of fifty years,
 Historic record bears;
 The present turns a backward page,
 While mem'ry bright appears.

The limned portrait of the past,
 Is drawn for modern sight;
 Though darken'd tints the canvass shades,
 Truth gives a mellow light.

We think of those who held our place,
 'Half Century ago; —
 Now lying 'neath the Church Yard mold, —
 Of those before us now.

Blest are the mem'ries of the just,
 Gone to the School above;
 There Christ His verbal lessons gives,
 In soul transporting love,

We greet the living here to-day;
Disciples of our Lord;
Who heat and burden faithful bore,
To magnify His Word.

The dead—have gone to their reward;
The *live*—wait at the Gate;
Bless'd Master, set on us Thy seal,
Teach us to work and wait.

APPENDIX II.

LIST OF PASTORS.

JOSHUA T. RUSSELL,	Installed	July 13th, 1824,	Dismissed	June 22nd, 1829.
BAXTER DICKINSON,	"	Nov. 17th, 1829,	"	Nov. 17th, 1835.
SELAH B. TREAT,	"	March 22, 1835,	"	Jan. 24th, 1840.
HORATIO N. BRINSMADE,	"	Sep. 23rd, 1841,	"	Oct. 9th, 1853.
ELIJAH R. CRAVEN,	"	Oct. 30th, 1851.		

LIST OF ELDERS.

*HUGH McDougall,	-	Installed	June 8, 1824,	Removed	Oct. 12, 1830.
*GEORGE CRANE,	- -	"	June 8, 1824,	"	Feb. 14, 1829.
*ELISON CONGER,	- - -	"	June 8, 1824,	"	Feb. 14, 1829.
*DAVID D. CRANE,	- - -	"	Oct. 31, 1824,	"	Sep. — 1828.
*MOSES ROBERTS,	- - -	"	Oct. 31, 1824,	Died	July 6th, 1853.
*ROBERT B. CAMPFIELD,	-	"	March 27, 1825,	"	Aug. 18, 1861.
*DAVID NICHOLS,	- - -	"	March 27, 1825,	"	April 2, 1843.
JOHN CHANDLER,	- - -	"	Feb. 1, 1829,		
*JAMES N. HEDDEN,	- - -	"	Feb. 1, 1829,	Removed	Feb. 7, 1837.
*ALEXANDER M. TAYLOR,	-	"	Feb. 1, 1829,	Died	Nov. 16, 1829
*STEPHEN R. GROVER,	- -	"	Feb. 1, 1829,	Removed	June 14, 1839.
*TIMOTHY B. CROWEL,	- -	"	Feb. 1, 1829,	Died	July 3, 1849.
*THOMAS R. ICHARDS,	- - -	"	Aug. 26, 1832,	"	March 30, 1853.
*FREDERICK S. THOMAS,	-	"	Aug. 26, 1832,	"	April 9, 1868.
JOHN C. CRANE,	- - -	"	Aug. 26, 1832.		
*AARON C. JOHNSON,	- -	"	Aug. 26, 1832.	Rem.	Mar. 18, 1853.
*WILLIAM B. GUILD,	- -	"	Nov.— 1837,	"	Oct. 21, 1861.
*JAMES B. PINNEO,	- -	"	Nov.— 1837,	"	Sep. 16, 1849.
*JOHN R. DAVISON,	- - -	"	Feb. 3, 1850,	Died	April 14, 1863.
LORENZO BOYDEN,	- -	"	Feb. 3, 1850.		
*WILLIAM RANKIN, JR.,	- -	"	Dec. — 1852,	Removed	May 14, 1865.
*EDWARD INGLETON,	- -	"	Dec. — 1852,	"	Jan. 5, 1859.
*JACOB D. VERMILYE,	- -	"	Dec. — 1852,	"	Dec. 10. 1868.

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